tend to live in one ward.

632 The net effect of the clustering of specialized groups
511 within certain wards is to create sub-communities or neighbor-
621 hoods within each ward. A neighborhood may comprise people who are ethnically alike, or people who practice the same trade, or both. The bond between neighbors, who live in adjacent or nearby compounds, is strengthened by the second bond of practicing the same trade. Neighborhoods are groupings within wards, within which patterns of friendship and visiting tend to occur
[534] with high frequency. A common Kanuri greeting is, "How is your
[431] ward?" On a religious feast day a wealthy man distributes charity to the people of his neighborhood. A bond exists between people of one ward who now find themselves living in a different town. A person will often say, "I know him very well. We're from the same ward. I watched him grow up." These are all examples of recognition that the neighborhood and the ward are
[622] social units which are significant in everyday life. In addi-
[181] tion, since Kanuri life is so structured and hierarchical, craftsmen and tradesmen are frequently organized under a head. The compound of the headman of a group then become the focal point of a neighborhood, just as the compound of each Lowan is the center of his ward.

C. Economy on the Communal Level.

128 The economic activities of the people of Geidam will be discussed in this section, in contrast to the Kanuri economy gen-

592 feet tall, but vary from place to place.

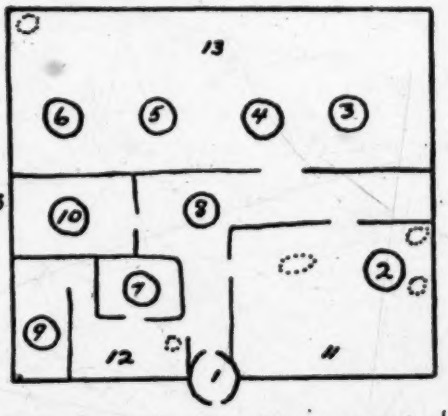
592 The diagram below gives an "ideal" picture of a Kanuri (1)
181 household, although it is an example which was actually observed. It is called "ideal" because it is not a universal pattern, but is the embodiment of what each young man dreams of aspiring to if he is successful in life.

DIAGRAM OF "IDEAL" KANURI COMPOUND

Legend

1. large entrance hut
2. hut of compound head
3. hut of senior wife
[595] 4, 5, 6. huts of other wives
7. hut of son
8. hut of mother of compound head
9. hut of son's wife
10. hut of servant
[343] 11. horse stall
12. son's horse stall and granary
13. garden area

dotted lines show granaries



592 Only prepubertal boys and females are allowed into the women's section at the back of the compound. Most of the male social life takes place in front of the household or in the large entrance hut. More intimate male friends of the family may come into the male quarters of the compound, although this is not a frequent occurrence. The mother of the household head whose extreme age makes her role more asexual has a hut (8) less secluded than those of the
[736] wives of the household. In good Kanuri fashion, the compound head is supporting his widowed mother.

[595] (1) It is a diagram map of the compound of the Village Head of Magu-
[823] meri. To make it more typical one hut has been deleted beside (6) which housed a concubine. The direction of the house - facing west - is typical for all huts but not all compounds, except those of political leaders.